

Intercessory

Foreign

Missionaries

By

Brenton Thoburn Badley

“Lord, teach us to pray.”

**“And whatsoever ye shall ask in my name,
that will I do, that the Father may be
glorified in the Son.”**

John F. Goucher

No. _____

**INTERCESSORY FOREIGN
MISSIONARIES.**



WANTED :

100,000 MISSIONARIES

FOR

SOUTHERN ASIA.



**Methodist Publishing House,
Lucknow, India.**

**“The hour of opportunity
lies near the hour of prayer.”**

Introductory Note.

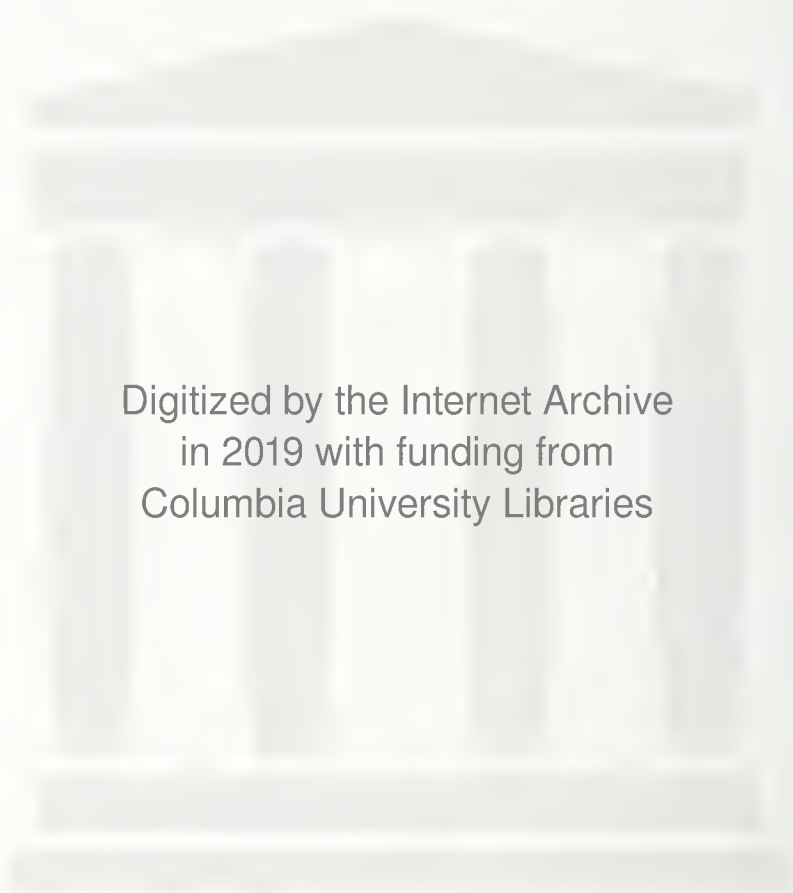
THE Christian world is awakening to such a vivid realization of the power and privilege of prayer, that there is reason to hope the Church is on the point of entering upon her real inheritance. Yet Christian people the world over are incredibly slow to avail themselves of the power which Christ has put at their disposal. We might even go so far as to say that many of us are almost criminal in our negligence of the greatest privilege and prerogative of the sons of the Most High.

This appeal, from the pen of the Rev. B. T. Badley, of Lucknow, comes, we believe, providentially. We would that it might reach the ear of the whole Church. The call for "intercessory foreign missionaries" is inspired by the Holy Spirit. Those who respond to it will know the sweetness of entering into the Master's confidence, and feel the throb of the great Heart which is at the centre of the universe, and yet encompasses it all. A life of intercession is the surest avenue to the inmost purposes of God concerning the great work of salvation. Blessed are they who enter upon it.

FRANK W. WARNE,

J. E. ROBINSON,

Missionary Bishops for Southern Asia



Digitized by the Internet Archive
in 2019 with funding from
Columbia University Libraries

Intercessory Foreign Missionaries.

**Wanted—100,000 Missionaries for
Southern Asia.**

WHEN the history of the Church in India is written, the year 1905 will stand out as the one when began that marvellous and wide-spread manifestation of the power of the Holy Spirit, which brought Pentecost out of the dim past into the living present. The Holy Ghost has fallen on us as at the beginning. The visible, cloven tongues of fire which appeared on the birthday of the Holy Spirit in this world, have found their counterpart in India. The fire of the Holy Ghost has been seen here by hundreds of people, both converted and unconverted — heathen and Christian. Baptism “with the Holy Ghost and with fire” has met with an epoch-making exemplification. The second chapter of Acts is now understood in this land — we have now a version of our own !

Intercessory prayer has been not only the antecedent, but a result of the Revival in India. It has first brought the Revival and

then has remained as a permanent possession, to continue the work already begun and extend the field of its influence.

“ Ralph Connor ” is quoted

as having recently said : “ There are wide, valuable and important departments of life upon which the Church has not yet laid its compelling grip. High finance, scientific research, literature and art, political activity, the men of daily toil, the fun and sports of the world—these are not touched as they should be.” There can be no question as to the force of this statement, but there is another far more important department—a very old and well-known one—which has also not yet been “ touched ” as it should be. It is the department of intercessory prayer. In the very fact that it is not new, lies the danger of its being undervalued : the fact that it is in use, perhaps stands in the way of its being put to the greatest use

The power of intercessory prayer is among the last privileges of Christianity which the Church is learning to value aright. It cannot be said that the Church has yet realized the tremendous power which is put at her disposal in prayer. Individuals who have towered above their times have shown what a mighty weapon is within grasp. The

Church has seen it, but has not yet learned to wield it. This statement holds true for the reason that the individuals composing her body,

have not yet put into practice

what they know about prayer—have not yet realized through personal application the power which is fundamental to Christianity. The Niagara Falls remained for many centuries in full view and compelled an acknowledgment of their might, but only in recent years has this knowledge of their power been put to practical use. Prayer is a great Niagara hourly before our eyes, but when will the Church utilize its full power?

A call is going forth from India and China to Europe and America for *intercessory foreign missionaries*. The phrase is new, and though the idea it embodies is old, it has a new element in it. The realization of a need on these mission fields has given rise to the appeal. What is an intercessory foreign missionary? The recent, striking article by Mr. Street, of China, on this subject, gives the following definition:—“An intercessory foreign missionary is a labourer who cannot go in person to the foreign field, but who has set himself apart to pray for the definite details of the foreign missionary work. He

only is entitled to the name who enters upon an engagement to work for definite fields; an engagement as real as an appointment by a foreign mission board. His striking peculiarities are that he is working in the realm of the heavenlies instead of among visible men, and that there are no restrictions as to the number who can be intercessors, to the place of their residence, or to the variety, sweep and completeness of the results accomplished." Let us try to form a fuller

**definition of an intercessory foreign
missionary :**

(1) He is one who has been inspired and led by the Holy Spirit to a life of intercession (2) He is one whose heart has gone out towards the "other sheep" which belong to the flock of Christ in heathen countries. (3) He is one who not being either called or able to go personally and become a pastor to those sheep, has determined to do by prayer what he cannot accomplish in person. (4) His heart is drawn to a definite field as distinctly as if he were to go there as a missionary himself. (5) He believes that the Holy Ghost has as definitely appointed him to intercede in behalf of that field, as he has appointed others to be pastors there. (6) He takes his appoint-

ment from the Holy Spirit, and no more expects to be fruitless in his efforts for that field than does the man who takes his appointment from the Church visible, and sails for the scene of his labours. (7) He lives in the spirit of prayer, but his special work begins when he daily enters his closet of prayer and shuts the door upon all that is around him, finding himself alone with God, and the need of the work which calls forth his prayers. (8) He will not leave his field for which he intercedes any more than the missionary to India or China will think of leaving the station to which he has been appointed. Missionaries have toiled for years on the foreign field without any apparent results; the intercessory foreign missionary will, if need be, do the same. The harvest is sure.

The Methodist Episcopal Church needs such missionaries. The needs of her foreign missionary work are even beyond comprehension, and

prayer is the only weapon

with which the Church fighting at home can reach out and strike the great Enemy in these distant lands. "We can reach a Chinaman by talking face to face with him.

but we can strike the spiritual Prince of China only by way of the place above, where Christ is ever living to make intercession." We celebrate this year our Jubilee in the India Mission field, and we rejoice at what God has been able to do through His servants, but if we could possibly catch a glimpse of what *His servants might have done through Him*, we should see a Jubilee many decades nearer the evangelization of this world.

The need of our mission field for prayer is incomparably greater than their need of money. In fact, prayer is their only great need—both men and money will flow out in abundance when prayer has prepared hearts and channels. "That mission field," says Mr. Street, "which has the largest number of missionaries (faithful intercessors), whose names are not in the published lists, will always be the most successfully harvested." Does the Church at home really believe that on her prayers largely depends the success of her mission in foreign lands?

Is it enough

to give missionaries a Godspeed and a benediction, to remember them in a general prayer for mission on special occa-

sions, and expect them to return after ten years of foreign service with a glorious record of soul-saving? Does the Church realize that when at home "the intercessors' hands fall, Amelak prevails on the mission field to-day?" Is it true or is it imaginary that the missionary has a vital connection through prayer with the great Church at home which sent him and that if this cable be broken, he will be left adrift from the great store-house of his rightful support? Mr. Street has this strong statement in his paper :

" It is unjust

to send a man into the deadly blackness of heathenism without giving your life in intercession for him while he gives his life to the heathen." If our Church believes this, is she acting in accordance with the belief?

Volumes of prayer for the foreign mission field are going up from the Church at home, but there are certain considerations which show clearly that the Church is not organized for prayer as is possible. The following may be mentioned :—(1) Such prayer is commonly looked upon chiefly as a duty. (2) Prayer for our foreign missions is spasmodic. (3) It is too general, and (4)

it overlooks many of the interests. Probably every pastor can see one or more of these shortcomings in his congregation—perhaps in himself ! It should be no wonder. The foreign field is far away—only its echoes reach the Church at home. The people have many cares and problems of their own. Missionaries appeal mostly for money, and those who give it naturally feel that they have done their duty. Nevertheless, it is an undesirable,

a dangerous condition

of things. Therefore we beseech you by the mercies of God not to leave us out of your prayers. We believe with Paul and James in the need and efficacy of intercessory prayer,

“ *The hour of opportunity lies near the hour of prayer.* ” The thought of duty must give place to the conception of high privilege—to the knowledge that we as citizens of the Heavenly Kingdom have a voice in its concerns. The Great King waits for us to memorialize Him. The opportunity must be seized, not once or twice a year on special occasions, but must be daily, yea hourly, improved in behalf of this work for which the Master gave His life. The prayers

must be made definite, must be individualized. A recent statement made by Bishop McDowell may here be quoted :—"Ministers have a way of praying for a hundred souls. That seems to be a favourite number. But such prayers are often useless and fruitless, because they are so vague," Does not the Church do the same thing, when it prays year after year, for "the conversion of the heathen," for "the salvation of the nations," for "the triumphs of the Gospel," using many other such expressions, which may mean much, but uttered as they are usually mean very little ?

The Church in Wales prayed last year for the Church in the Khassia hills, and in those hills the Revival broke out ; it did not appear elsewhere in India until the end of the year. But it was

no ordinary "season of prayer"

which brought the great blessing down on the distant, almost unknown, community on the other side of the world ! If our Church will pray for India as the Church in Wales did, the Revival will break out in every centre to which such prayer is directed, and sweep over the whole mission field. It is probably in the impetus given to definite prayer that the

India Mission Jubilee will accomplish most in the Church. Such intercession is not only for the "leaders" of the work, but brings its power to bear on every worker and on every interest in every place on the field.

To meet the needs of this stupendous work intercessory foreign missionaries are needed. We need 100,000 for Southern Asia alone. Not that the promise is not to "two" who are "agreed," but because for so large a field a division of labour is required. The intercessory foreign missionary can no more spread himself out effectually than can the ordinary missionary. He has not the same space limitations, but his strength and time are just as limited. Concentration is needed. Definite work must be taken up, looking to clear results in a specific place. "But," says some one, "shall I so narrow my interests as to pray only for *one* place." Yes, if it is only one place for which you can

pray with all your might.

Pray for a dozen or twenty if you can take the time and have the spiritual energy, but let your prayers accomplish their work. It would be better to pray for one city in India and bring some

thing to pass through your faith and importunity, than to pray for two continents in such general terms as to leave a doubt whether you are really exercising any faith or are expecting to see any results.

Why call attention to this particular field ? There are several reasons : *First*, because it is probably white unto the harvest as is no other great mission field. There can be no doubting the tendencies. *Secondly*, because in the words of Bishop Westcott, " India is the greatest trust ever committed to a Christian nation," and India is the very heart of Southern Asia. This should fire the purpose of every Christian nation. It is a trust in a sense that China and Japan, with governments of their own, can never be. *Thirdly*, because this is the Jubilee year of our Church in this field, and it is eminently fitting that the whole Church should rally to her support at this time. *Fourthly*, because we call to you. We have realized our need. Our missionaries and workers are prepared for your help—they will co-operate with you. Revivals are breaking out here and there, and the Christian people are looking for a great religious awakening. This is the psychologic moment to strike. Let not the news of revivals, mostly within the bounds of the Church itself,

make you think that there is no need now to pray particularly for India. The need was never greater. Satan is exerting himself more than ever—the enemies of Christianity wax stronger and more vigilant. Decrepit, antagonistic faiths are even taking on a semblance of life in consequence of the opposition. The advantage the Church has gained must be followed up immediately, or we shall lose ground. This is a matter in which

no substitute can do your work

for you. You may give the money to support a man on the mission field, but unless you give yourself in prayer, you fall short of both duty and privilege. The future will be glorious beyond all our visions, if those who see Christ calling them to the work of intercession will be obedient to the heavenly vision. Many are being called by Him. “We keep the records of those that answered; only God keeps the record of the poets who might have sung and the prophets who might have spoken”—as well as the intercessors who might have been!

In the name of the Lord this appeal is addressed to the Methodist Episcopal Church. To a body so thoroughly organized, so

alive to the needs of modern times, so full of promise for the future of the Kingdom of God, this appeal is sent out with a peculiar hope. To set the Church to giving for missions is a grand thing, but to set it to praying for the work is incomparably more grand, and in the day that it is effectually brought to pass, there will be felt a thrill of irresistible power around the globe.

The work of an "intercessory foreign missionary" is possible for each member of the Church. All may not be led to pray for this field, but, doubtless, many will. This call is for a service of prayer greater and better than anything of the past. We desire a type of intercessor more earnest, more *definite* and more mighty in prayer than the Church has ever known before. We would to God there might be at this time even the

creation of a new class of intercessors.

Let the Church prove to the Lord that she is really in earnest in this matter, and it requires no seer to foretell the greatness of what God will accomplish through such intercession.

There are many notable dates in the history of Methodism, but if during this

Jubilee year the Church at home will unite in inaugurating *a new age of prayer* in behalf of our Southern Asia missions, its glory will far excel that of any one event in the history of our foreign missions. We say this advisedly, for if this year will usher in an era when thousands will bend their knees and exert their faith in an unparalleled manner for this great mission field, no greater blessing could come to us. Therefore, we beseech you to yield yourselves to this great enterprize. It will not narrow your sympathies—it will enlist them in the world-wide movement to carry on the work which our Blessed Master began.



